

faithful; they are no better than the Jews or or pagans, whose good opinion they eagerly c joining them in scoffing at the Catholic doctrine a stirring up faction and persecution. The Bishop j his fury even declares that the Arians are ing lawsuits against the Church at the instance disorderly women whom they have led astray, a accuses them of seeking to make proselytes the agency of the loose young women of the In short, they have torn the unbroken tunic Christ. And so on throughout the letter\*

The historians of the Church have done the of truth a poor service in concealing or glossing the outrageous language employed by the Pa whose violence raises the suspicion that he have been conscious of the weakness of his own dialectical power in thus disqualifying his opponents and ruling them out of court as a set of frantic madmen. " What impious arrogance/\* he cxehunms.<sup>11</sup> What measureless madness! What v.unglorioxis melancholy! What a devilish spirit it m tlia.t indurates their unholy souls!<sup>1\*</sup> Even when every- allowance is made, this method of conducting u controversy creates prejudice against the person employing-it. It is, moreover. In the very sharpest contrast **with** the method employed by Arius, and with the tenor of the letter written by Euscbius of Nicomedia. to Paulinus of Tyre, praying him to write to " My lord, Alexander.<sup>11</sup> Euscbius hotly resented the tone\* **of** the Patriarch's letter, and, summoning u synod **of** Bithynian bishops, laid the whole matter **before** them for discussion. Sympathising with Arluis,